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881 No sooner had the two age classes in the plaza caught sight of them than they ran shouting toward them, hurling burity staves 1 m. long at them; then they retreated to the plaza again. The girls divided their numbers along three of the radial paths and in their turn took the offensive with a volley of babassu and other nuts. They pounced upon the men, grappled with them, and tried to throw them. There ensued general wrestling bouts, lasting for only a few seconds and closing with the men's victory. Only one girl, Kentapí, bowled over her adversary. Now the two factions separated and formed two lines facing each other. Several men offered the girls the fruits they had employed in pelting. In this position they sang for a while, then suddenly united, and turned westward, yelling defiance in chorus at their western neighbors, the Apą'nyekra. Thus ended this ceremony, whose name I was unable to ascertain. It was simply designated as amnyĩkapẽ're (amnyi = reciprocal; kapẽ're, throwing).

Domestic Animals

231 174 I strongly suspect the Timbira of having originally lacked dogs—in other words, any domestic animals. Nowadays every Ponto household has at least two dogs. The breed is mostly characterized by medium size and short hair, a pointed snout, and large erect ears with projecting tips. They are not badly treated, generally receiving some food after the owners' meal. Special attention is devoted to pregnant and suckling bitches; when they are about to give birth, their owners sometimes rig up old mats into a regular confinement cell for them in a corner of the house. Good hunting dogs are rare; nor are their animals particularly violent or given to biting even though they dutifully yelp at every stranger. Since they are hardly ever beaten, they are insolent and forward toward their masters. I have often admired the patience of many an Indian, who while at his meal would again and again push away his importunate dogs with a cautious movement of his hand as though he were dealing with a child. When hard put to it, a native will threaten the dog with a stick, which, however, almost always is deliberately made to strike the ground beside the beast. As stated, some dogs sleep on the platform beds with their masters. When a dog dies, it is buried like a human being, in a pit the mouth of which is covered, and earth is heaped on top.

[235] At present all steppe Timbira breed pigs and fowls, even though only in small numbers—especially our Canella, whose village harbored some forty pigs (1933) and twelve horses, to boot. They like very much to handle horses and rapidly learn to become good riders. The Krĩkatí were the only one of these tribes that formerly owned a few head of cattle. Very few Timbira keep poultry, and in Ponto there were only two cats. Even today a fair number of Ponto Indians have no animals except dogs. However, Fróes Abreu goes somewhat too far in mentioning as their only true domestic beasts "several sucking pigs."[160] Most of the animals, even some of the horses, belong to the women.

231 Among the merely tamed pets from the forest and steppes the peccaries (usually *Dicotyles labiatus*) play the major role. They are caught young and grow very tame, but must generally be kept in cages to guard against constant brawls with the dogs. The peccaries receive the names of human beings. At the terminal solemnity of certain major festivals (e.g., the two phases of initiation and pepkahą'k) a peccary must be ceremonially killed, made into meat pies, and paid for. The inmates of the house loudly bewail its death, while no particular fuss accompanies the slaughtering of a domestic pig.

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[160] Fróes Abreu, Terra das Palmeiras, 178.

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A child usually does not get its first name until several months after birth; I have seen children about a year old who were still nameless.

The significance of the names varies considerably and has nothing to do with the bearer's individuality since they are inherited. Except for Ka'tą'm, which may be applied to either sex, the masculine and the feminine names are distinct. Many girls' names terminate in the feminine suffix -kwę'i. The following may serve as samples:

Masculine	Feminine
Kačãkum, Star haze	Kačẽkwę'i, Star girl
Čẽpką, Bat skin	Pųtkwẽ'i, Sun girl
Ropką, Jaguar skin	Pųrãkwẽ'i, Girl of the urucú blossom
Kapẽrtąk, Black bacaba	Kõredn, Spilled water
Čątú, Fox belly	Teprã, Small fish (species)
Tepyet, Hanging fish	Pačẽdn, Pretty arm
Kukrãčą', Bees' nest	Kukrãyet, Hanging bees
Pądnhi, Arara bone	Te'hõk, Painted lower leg
Kenkum, Mountain fog	Kentapí, Road up a mountain
Kentetet, White mountain	Mĩkwę'i, Crocodile girl
Čąrčą, Place for broiling	Kahẽ'rkwę'i, Ground-nut girl
Hąktokót, Falcon (species)	Krãpey, Beautiful head

The first syllable serves as a pet name, for example, Kõ for Kõkaipó; Ken for Kentapí; Pądn for Pądnhi.

The name transfer always takes place in the plaza before sunrise, at the close of the morning dance. The ceremony does not arouse much excitement, but at this hour there are always many people present, especially the councilors. The donor stands on one side, his hąpín on the other, the recipient (or, if he is a small child, his mother or aunt carrying him) in the middle. A councilor or chief steps in front of this group, turning his back to them and leaning on his club; then, while rocking from one foot to the other he calls out the name.

I acquired the name Kõkaipó as follows: The chief Major Delphino Kõkaipó had died while traveling a number of years ago before he had been able to transfer his name, so that it became extinct. This was generally regretted, especially because of the last bearer's popularity. Some time after my arrival, the councilors decided to adopt me into the community as the first non-Indian and availed themselves of this exceptional case to revive the name.

Immediately after the morning dance, chief Kukrãčą' summoned the entire village to the plaza, where the council first held a short conference concerning the affair. Then Kukrãčą', the deceased Kõkaipó's junior brother, took up a position on my right, and Čątú, the dead man's special hąpín, on my left. Chief Hąktokót stood in front of us and all faced west, that is, in the direction of the village half belonging to the complementary exogamous moiety. Leaning on his long burity staff Hąktokót delivered a loud and passionate address, which at that time I was unable to follow, and announced the name. The audience responded with loud shouting and a blast of trumpets.

After the ceremony my deceased namesake's three sisters came up to tell me how glad they were over the revival of the name and my now being their brother. One of them introduced her little son, who at once merrily addressed me as "kedti" (maternal uncle) and to whom I was expected at some future time to convey the name, as I actually did some years later.

Strangely enough certain objects of importance also receive personal names, for example, ceremonial lances (krowačwa). When in 1935 I presented the tribe with

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552 a new copper roasting pan in place of one that was no longer usable, they regarded it as my daughter, so to speak, and accordingly my sister, Kra'napą'n, transferred her name to it.

551 Nicknames, except for those bestowed by Neobrazilians and then sometimes used by the natives themselves, are rare and borne mostly by young lads and girls. Thus, one youth was called Pičanre, from Portuguese *pixano* (used to call tomcats) plus the diminutive ending; and the fat little wanton Muruwá was dubbed Tokĩ, from Portuguese *toquinho*, a small tree stump.

[177] All adult Rąmkõ'kamekra have been baptized by Catholic priests, some possibly more than once. They use exclusively these baptismal names in their intercourse with Neobrazilians, but very rarely among themselves—the women never, a considerable number of them having forgotten their Christian names.

No Timbira manifests any reluctance about uttering his name. Refusal to answer Neobrazilian queries on this point is due simply to the feeling that it is none of the interrogator's business or that he could not pronounce the name anyway.

ORPHANS; TREATMENT OF CHILDREN

736 855 If the mother dies, her child remains with her kinswomen, with whom it has been living since birth, though in contravention of the matrilocal principle a girl is occasionally brought up by her father's sister. The father's death does not materially affect the child's social status either, for the orphans' relatives treat them with as much amiability and benevolence as if they were their own offspring. Thanks to their matrilocal institutions the Rąmkõ'kamekra have no "poor, unfortunate orphans": a stepfather has no power to abuse them in a house that is not his, but theirs; and an "evil stepmother" simply has no close contacts with them.

All the Timbira treat their children with great patience and gentleness, never yelling at them, nor, so far as I have observed, ever beating them. Stubborn little children or those who bawl from sheer caprice—a thing of rare occurrence—are simply ignored by their parents and very soon stop.

PLAY

524 532 Little girls have relatively many toys. Their dolls are approximately cylindrical pieces of burity leafstalk, rarely of wood; they are of the length of a finger or span. They lack heads, face, and limbs, though female dolls are provided with wax breasts, a corded girdle, and sometimes corded sashes. The male dolls generally lack all decoration, being only rarely equipped with a forehead band and grass girdle. Both sexes are painted black and red or have falcon down glued on them. (See pl. 23, *i–k*.)

415 524 Practically all the domestic utensils of adults may serve as patterns for toys; one sees tiny gourd bowls and bottles, fire fans, baskets of all sorts, provender pouches, little sleeping mats and hammocks, manioc presses and strainers, carrying baskets, etc. Coiled basketry, which these Indians had completely abandoned as too complicated for practical use, was found exclusively as the technique for toy baskets at the time of my first visit. At my suggestion it was revived for utensils. (See pls. 23, *h, l, m*; 24, *d–f, h, k, l*.)

[123] 857 In the bushes back of the dwellings little girls assemble in twos or threes to set up a dolls' household sheltered by little huts made of twigs and mats. Then they beg their mothers to glue falcon down on a doll couple so as to be able to get them married by laying the dolls together on a miniature sleeping mat.

Toys are the property of the child; to obtain them I had to get the child's consent.